THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

OUR DAILY BREAD.

Give us our daily bread,
O God, the bread of strength!
For we have learnt to know
How weak we are at length.
As children we are weak,
As children must be fed;—
Give us Thy grace, O Lord,
To be our daily bread.

Give us our daily bread,—
The bitter bread of grief.
We sought earth's poisoned feasts
For pleasure and relief;
We sought her deadly fruits,
But now, O God, instead,
We ask Thy healing grief
To be our daily bread.

Give us our daily bread
To cheer our fainting soul;
The feast of comfort, Lord,
And peace to make us whole:
For we are sick of tears,
The useless tears we shed;—
Now give us comfort, Lord,
To be our daily bread.

Give us our daily bread,
The bread of angels, Lord,
By us, so many times,
Broken, betrayed, adored:
His body and his blood;—
The feast that Jesus spread:
Give him our life, our all—
To be our daily bread!

—Adelaide Procter.

PACIFIC
Theological Seminary

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Trust in Providence.

How glorious is the figure of Paul standing on the deck of the storm-tossed vessel, and with wise and cheerful words imparting strength to the despairing sailors! His physical stature may have been mean, but his soul stature was majestic. We find the secret of his good cheer in his confident trust in divine Providence. He says, "I believe God," and that explains his ability to face every tempest with a smile. "The peace of God which passeth all understanding" may be secured by every soul that is ready to believe implicitly. If we can only fasten our faith firmly upon God we shall conquer our fears and forebodings. He is in command, and in our darkest midnight we have only to listen and we may hear the angel watchers cry from the heights, "All's well!"

Just to follow every day where
God leads;
Just to scatter all the way sunny
deeds.
Just to go, nor question why
shadows fall,
Ever looking to the sky through
them all.

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"Show Him Your Fingers."

A tender little story is told of a poor woman who, by reason of her poverty, was kept from many a service for her Master which she thought he might require at her hands,—and she was dying. She was saying to her young daughter, who stood near the bed, that she regretted her fruitless life, she was wishing that she might have more to show the Master when she met him face to face. "Mother," sobbed the daughter, "show him your fingers." Her hands were calloused with work she had done unselfishly for others in the Master's name. Shall we dare show our fingers as credentials when we stand before the Judge?—Rev. Banks in Sunday School Times.

The Highest Service.

We contend that a man who carries a Christly character wherever he goes, who is right in the invisible realm of reason and conscience, who faces disappointments, reverses losses, bereavement and death itself with sunny hope, does a real service to the community.

The Beauty of Holiness.

"A dear old Quaker lady who was asked what gave her such a lovely complexion and what cosmetic she used, replied sweetly, 'I use for the lips, truth; for the voice, prayer; for the eyes, pity, for the hands, charity; for the figure, uprightness; and for the heart, love.'"

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, November 12, 1903

A SACRED BURDEN.

"A sacred burden is this life ye bear;
Look on it; lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin;
But onward, upward, till the goal ye win."

THE DISCLOSURE AND THE FRUITS OF SIN.

Two very significant experiences have been chronicled on this coast during the last two weeks. Two criminals, one a bank defaulter in Ohio, the other an embezzler from a provision company in Illinois, have surrendered themselves to the police and have confessed that during all their months of wandering, while fleeing from justice, they have not had a single peaceful moment. One has said concerning his experiences as he went from city to city: "I found it easy enough to keep away from the police, but my conscience was with me always; I thought I could get away and get to work and begin my career all over again, but everywhere I went I was an absconder. I had stolen an hundred thousand dollars or more from the bank. The people whom I met did not know it, but I knew it. The police did not know me; but, ah, I knew them. Every time I saw a policeman I thought he was watching me, and waiting for the right chance to grab me. And I tell you that it is a terrible feeling. Yet during nearly all the time I was away, I half-wanted to be arrested. It's a sensation that I can't describe, when you feel you are a hunted fugitive from justice. The punishment I will receive in Ohio can never be half as hard as the tortures I have gone through already, and though I shall not have my freedom my conscience will be more free from the agony of it all than it has been since I ran away and left my wife and children."

The Illinois man walked up to a Pinkerton detective in Portland, where he was spending the last of his twenty-five thousand dollars which he had embezzled, made himself known, and said: "I'm tired of wandering around. I'm sick of it all and I am willing to go back to Chicago." He had been in almost every part of the country in his effort to escape detection, and homesick, heartsick, when he saw the Chicago detective in the hotel at Portland there came upon him an irresistible desire to end the agony by making the disclosure of his identity and take the consequences.

These incidents go to show, as many others do also, that all things work toward the disclosure of sin, and that a man's sin is sure some time to find him out. All the laws of God's universe are committed to the uncovering of sin and to its punishment. Long ago the writer of Ecclesiastes said: "God shall bring every work into judgment with every secret thing, whether it be good or whether it be bad." And later he who spake as never man spake, said: "There is nothing covered that shall not be revealed, neither hid that shall not be known."

These two men concerning whom we write found sin a hard and deceptive master. The paths trod by them were thorny. Their ventures failed to pan out as they thought they would. With Job they could say: "I have sinned and it profited me not."

Men and women everywhere today are walking in sinful ways without having any such experience as these two men have had. Not every one who sins has the prickings of conscience as these men had, but finally the reckoning must come. Well has one of our poets said:

"Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a thought or deed may perish,—
Not one but he shall bless or rue.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming,
In other shapes and forms arise.

And nature still unfolds the tissue
Of unseen works by spirit wrought;
And not a work but hath its issue
With blessing or with evil fraught.

And thou may'st seem to leave behind thee
All memory of sinful past;
Yet, O, be sure thy sin shall find thee,
And thou shalt know its fruits at last!"

The deadening power of sin is finely illustrated by the historian Froude, who says that after plotting for the murder of Lord Darnley that she might be free to intrigue with Bothwell, Mary Stuart lay down upon her bed to sleep with the soft tranquility of an innocent child. And Froude remarks in this connection: "Remorse may disturb the slumbers of a man who is dabbling with his first experience of wrong. When the pleasure has been tasted and is gone, and nothing is left of the crime but the ruin it has wrought, then, too, the furies take their seats upon the midnight pillow. But the meridian of evil is for the most part left unvexed, and when human creatures have chosen their road they are left alone to follow it to the end."

Happy the man who awakes to a knowledge of his sin and in true penitence turns from it and walks no more that way forever! For sin when it is finished bringeth forth death, says the Apostle James. And

when John had the vision of the holy city of the new heaven and the new earth his words were: "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they that are written in the Lamb's book of life."

Once in a dream a man seemed to stand before God's final judgment bar. The people of all nations were gathered there. Not a word was uttered. The judge sat silent; but the books were open before him. silently each person walked up to the judgment bar and as he stood there seemed to tear open the bosom of his shirt to compare his heart, as it were, with the great book of heaven, and according as it agreed or disagreed with what was written there going to take his rightful place. The judgment was one of self-examination and of self-condemnation.

But whatever and wherever it may be, there is a judgment; and men cannot escape giving account for the deeds done in the body.

And as to the punishment, differ as we may in our interpretation of the statements of sacred writ, we well know that sin puts man out of harmony with God, in communion with whom only are found peace and rest.

"On the glassy sea of green,
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee:
Flight from God to God must be.

Evermore with God must I
Dwell in strife or harmony:
Evermore my changeless past,
Gaze on me from out the vast;
Thou art first and Thou art last.

O! If now before Thy face,
In Thy brightness I had place,
With the past unscreened from Thee,
Thou, from whom I can not flee,
How could peace abide with me?

Since from Thee, in heart estranged,
If, this instant, I unchanged
Were in heaven, Thou, God, dost know
Highest heaven were deepest woe,
I and it are variant so.

God, O God! Thy likeness give,
In and of Thee let me live;
God, O God! for sin atone,
By Thy love awake my own;
I must face Thy great white throne."

"Ninety per cent. of the doctrinal errors," says Dr. Alexander Maclaren, "have grown up around defective views of sin." We heard a prominent lawyer say not long ago that this was the great fault of a large number of preachers, that they treated sin as if it were not the heinous thing that it is.

Next Monday at the meeting of the ministers of San Francisco and vicinity the paper will be by Rev. S. C. Patterson of Petaluma on the subject "The Working Man and the Protestant Evangelical Church."

ANOTHER ANNIVERSARY!

This is the Jubilee Year of our Church Building Society. Last May a full half-century of work was completed, and the society reports for the same, three thousand four hundred and twelve churches aided, in fifty different states and territories, eight hundred and forty-two parsonages in thirty-nine states and territories. The Pacific District—that west of the Rocky Mountains, including also Montana, has not been forgotten, assistance having been rendered to four hundred and eleven churches, one hundred and eight parsonages. Within these bounds, California takes the lead—176 churches, Washington following with 116, and Oregon third on the list, with 58. Many of these, indeed fully 50 per cent. have been pioneer churches, i. e.: the first in their respective communities. In such as well as in others, many men and women have been born into the kingdom—from such have gone forth efficient workers to the wide harvest field.

Fitting indeed is it that more than ordinary notice be taken of this anniversary, and hence just now in and around Boston Dr. Richards, the new secretary, and a corps of able assistants are appealing to the Congregational constituency for special recognition of the year, the plea being considerably strengthened by the nearly fifty churches calling loudly for assistance. On a recent Sunday the cause was presented in sixteen different churches in Boston and suburbs, offerings following the addresses. The campaign continues.

Separated though we are so far from the center of such operations, the good work is not without its friends here. The representative for the Coast reports his receipts greater thus far than for any previous year. Loans are being refunded, churches are making generous offerings, individuals becoming life members by the donation of fifty dollars each. If present indications are realized, 1903 will have first place in office receipts of the eight years covering the period of the present incumbent's labors.

He reports also increasing demands upon the Board's treasury. Idaho and Washington, to say nothing of other parts of the Pacific region, are making great strides, and as a sequence new communities are calling for help. At this writing three important centers, by no means pioneer, but certainly strategic, are needing new edifices, requiring more than the ordinary assistance—Prescott, Ariz., Palo Alto, Cal., and Forest Grove, Ore., two being educational centers, one of the latter the seat of our oldest Congregational College on the Coast.

Representative brethren familiar therewith emphasize the opportunities in each and urge the wisdom of the denomination making large investments therein. How happy it would be if the money necessary for these would be furnished by men and women of the Coast, whom the Lord has abundantly blessed these recent years of prosperity. Would there might be sent to the Coast representative ten one thousand dollar

gifts to be used by the Board for such strategic work as the above!

The society's fiscal year will close with December. Not many Sundays remain in which to enlist the co-operation of the churches, but we trust whether a church has been aided or not by this Board, it will recognize the value of the work and heartily extend the helping hand to those who in the midst of numerous difficulties and in loyalty to our common Master are seeking to establish the "House of the Lord." The writer has for many years resided on the Coast. His home has been on Puget Sound and near the Golden Gate. His travels have taken him from San Diego to Spokane, and has pleasure in bearing witness to the many neat and commodious houses of worship now used for aggressive work, and realizes more and more that in the stress and strain of new communities many of these would have been impossible without the encouragement afforded by the fellowship through our Building Society, and The Pacific joins with other friends in the hope that not one Congregational church in this district will allow the Jubilee Year to pass without a contribution in some degree commensurate with its ability.

The Religious World.

When a great church like Tremont Temple of Boston calls as pastor a man who is 72 years old, it is made evident once more that ministers have not a little to do in drawing for themselves "the dead line." Tremont Temple is to be congratulated. Dr. Henson can serve them in a better way than he could have done forty years ago.

In a recent address in England on "Impressions of America," Dr. Campbell Morgan spoke of the strong hold the Y. M. C. A. and the Y. W. C. A. has on the young people in the universities in this country and of the excellent work being done. Speaking of religious conditions in America, he said that there is a great lack of reverence in worship and that it was noticeable how seldom church life and family life came into touch. He said he found with us much less expository preaching and Bible teaching than in England, but that there were signs of a turning of the tide in this respect. He had found great indifference to religion among the masses of the people outside of the churches, and this he attributed largely to the note of uncertainty in the preaching. But now he says the tide has turned in this respect also and that preachers are coming back to certainty and authority; and further he states that wherever this has been men have been attracted to hear the gospel message. In a few months more Dr. Morgan will again be on the Pacific Coast in Los Angeles, San Francisco and Seattle. His visit will be hailed by all who have had the privilege of hearing him. He has marvelous power and his trip this way will undoubtedly result in great good.

The Roman Catholics lay great stress on the words of St. Paul to the effect that women should not appear in church with uncovered head. Father Walsh of Pittsburg says on this subject: "In the East, in the days of St. Paul, every respectable woman wore a covering on their heads, especially betrothed maidens in the presence of their future husbands. This covering, from which arose our present bridal veil, was an indication of subjection and modesty, and was in contrast to the immoral woman who went with her head bare and hair cut short to manifest that she was the slave of all and subject to no lawful husband. The place where St. Paul uttered this command was well suited for such regulation. It was in Corinth, which was not only celebrated for its wealth, but also for the vice and profligacy of its inhabitants—the city where in his time 1,000,000 women were devoted to immorality at the shrine of Aphrodite on the Acrocorianthus. It is evident then why St. Paul should utter this command, because returning to Corinth after months of absence he feared that his people might be tainted with the lawlessness and immorality of Corinth. Therefore, the command for women to wear a covering as a sign of subjection and to protect her from being considered or adjudged a public sinner, whose obligation in those days would be undergoing the canonical penance instead of worship." The priest whom we quote asks the question, Will the Church ever change the ordinance? His reply is: "Assuredly not. First because the Church today, as in the days of St. Paul, labors for the elevation of women by pleading with her against unreasonable superiority and protecting her from degradation, and consequently advises her to wear the sign of obedience and to take her position as God has ordained; and St. Paul here proclaims that she is to be the helpmate and respectful subject of man, as man is the subject and co-worker of Christ. Secondly, because the bare head has had, as we have seen, an ignoble origin and the Church would prefer to have women remember the command of St. Paul, who labored for her dignity rather than to permit her to go with uncovered head that would remind her of her shame and degradation at the shrine of Aphrodite." The reasoning will not be conclusive to Protestants, whatever it may be to Roman Catholics.

Isabel C. Barrows writes in The Christian Register of one whom she calls "The Guardian of the Pass." It is a story of sublime devotion to a work which is for the uplifting of a people in ignorance and in need. We quote: "Some years ago there came to Berea that marvelous combination of school and college in Kentucky, a slip of a teacher from the North, tall, slender as a lily, full of grace and truth. Five miles beyond the college was a narrow pass among the hills where people dwelt who had no respect for laws. Man's hand was raised against his brother; children were neglected; the clear, beautiful but deadly moonshine was distilled in secret places. There was no education, no instruction in the fear of God or obedience to laws, human or divine. This slender girl for three years devoted her Sundays in trying to bring light in this darkness. A Sunday-school was started in the grassy meadow under the open sky. By and by a rude log structure was put up, and Sunday services were held. Three years ago, moved by a heroic spirit in the slender form, this young woman decided to leave the shelter of Berea, and devote herself to the unhappy people at the Narrow Pass, where the mountains close in on all sides save one. A humble little log cabin was put up for her, furnished so meagrely that it is pathetic to see. Five months of the year she teaches a day-school in the cabin, which serves on Monday for her religious services. She lives utterly alone, save for a little girl, a mere child, who keeps her company. The seasons come and go; she never leaves her post not for a night. The wide world with all its joys and beauties is to her reduced to the beauty of the surrounding hills and overarching sky and the joy of conquest; for she has made a new life in this little community of wrong-

doers. Not without great personal risk and unutterable dreariness has she accomplished the task. Her devotion is sublime, her courage heroic. So frail, it seems as though the strong winds that blow through the pass would blow her away, yet she is great in her moral strength." When the writer of this story, thinking of the howling winter, and the dreary days of storm, asked, "Are you never lonely?" The reply in frank simplicity was: "Oh, yes. Sometimes it seems as though I should die with loneliness and longing! It seems, when it comes night, as though I should just pine away to see my friends; but in the morning it is all right." and then, it is said, that she smiled gladly, and modestly added: "When I see the little children round me, and know that they are growing up to b good men and women, that is compensation enough." The narrator goes on to state that there was no word of complaint and it was difficult to find what the outside world could do to brighten her life. Finally it was ascertained that when she could afford it she intended to have a stove instead of the open fireplace, which was not sufficient for the old cabin with its cracks when the mercury was far below zero, and later a folding bed. It is not surprising that she who tells of this devotion, and whose home is at 135 east 15th street, New York City, should state that if they who read it will send contributions to her she will see that these needed articles are supplied. Should the New York lady receive some contributions from the far away Pacific Coast she will be surprised perhaps; for she knew not that the story would be read and retold on these far shores.

SEVEN YEARS IN THE FIRST CHURCH.

The pastorate of the First church of San Francisco began on Sunday, Nov. 8th, 1896; as no leap year has intervened seven years have brought it to the same day of the week and month this year. The morning sermon last Sunday was devoted to a glance over the seven years. The changes have been remarkable; then there was division, hard feeling and faction; now no more peacable and united church can be found. Then the pew holders who had paid the large amounts had nearly all taken pews in other churches; they came back, and all this time have been loyal and helpful. Then the opinion was held by many whose judgment was good that all that could be done was to pull together what could be saved out of the wreck, and move to some other locality; now no one advocates any change. The neighborhood has altered completely; large hotels and apartment houses have gone up all about, and the best location for a church in San Francisco is at the corner of Post and Mason streets. The property is estimated to be worth four times as much now as it was then; the real estate men have been after it for some time, but have been told that if it is worth a great price for business purposes it is worth just as much for a church. The First church is reputed to have the best audiences in actual numbers through the year, both morning and evening, of any Protestant church in the city. It has a magnificent property, without a dollar of debt. Its finances are in the best condition; no board of trustees of any large church have an easier time, and there is always a balance in the treasury. The plate collections, just the loose cash outside of envelopes, since Jan. 1st, have averaged $70 per week.

The additions to the membership during the seven years have been by confession 187, by letter 348, total 535. The losses, largely the result of a careful and conscientious purging of the roll, have been 694. Of these 394 have been by discipline or revision of roll, 215 by letter to other churches, many of them having been requested by the standing committee to apply for them. There have been 85 deaths. These deaths would represent a church of strong people, fully equipped for work, including pastor, deacons, trustees, and every department of a well organized church. In addition to these thirteen have died who were for many years warm friends and earnest supporters of this church. The present membership is 749. The financial report for these years shows consecrated giving; the reported gifts for benevolent purposes have been $130,163, and for home expenses, $95,054, a total of cash gifts of $225,217, an average of $32,174 each year of the seven.

Outside of its own field this church has been all these years trying earnestly to foster the interests of Congregationalism in the city; seven years ago there were thirteen churches, nearly all barely alive. The policy that has been followed has been to try to bring these churches up to vigorous life, and not to lose any. As a result of this policy the people of Sunset church ascribe a large part of their success to the friendship of the First church. Bethlehem, Richmond and Fourth churches, that have all had liberal aid from the First, are now well on the road toward assured success; they are growing, full of energy, and convince those who have given to them that they have invested well.

The Pacific takes this opportunity to congratulate, not only the First church and Dr. Adams, the pastor, on this excellent record, but the whole Congregational fellowship as well. The success of the First church is our success also. Its upbuilding means the upbuilding of all California Congregationalism and the advancement of the church kingdom in general. As we, through this statement, survey the past seven years in this church, there is every reason for thanking God and taking courage.

The Bystander.

George Gordon.

By George Gordon is meant the popular pastor of the old South Church, Boston.

Nearly twenty years ago, when the young Bystander was doing home missionary work in the forests of Michigan, he received a letter from Dr. Gordon, who had just been called to the old South Church, and one sentence sticks to the Bystander's memory, "Never be discouraged," he wrote in bold lines. It is a bit of advice easy to remember, but hard to follow, but Dr. Gordon himself is a good example of his secret of success. He has passed the fifty-year mark, but is more effective than ever before in his pulpit.

The "Advance" reports an interview with him, in which this is found: "What we need is a revival of righteousness, of justice." The interviewer asked how this is to be brought about, to which he replied: "By deepening the sense of God. We must make men realize that there is a God; that they are in His presence and in His power. Nothing drives sin out of a man's life like the presence of God in his soul. The more we make men feel that God is in the world the more justice and righteousness there will be."

Dr. Gordon is a liberal believer in theology, and some seriously question the soundness of his faith, but

nobody questions his greatness as a sincere Christian preacher.

Congregationalism and Theology.

The meeting of the ministers last week was one of extraordinary meaning. Every man spoke his mind freely and frankly touching the present trend of theological thought. The uppermost question was how to adjust present-day thinking with so-called congregational standards. The question whether we have well-defined standards was raised. The direction of thought was disclosed with some anxiety, but for the most part, with the assurance that the fundamentals are secure.

It was apparent that a great change has been wrought in the thought of the pulpit, and that this change is one of tolerance rather than dogmatism. One of the hopeful signs of the times is that such a body of men are able to meet together and in such singularly good spirit discuss such questions—questions which arise largely from different definitions given to doctrinal terms. The Bystander was impressed, moreover, with the need of the congregational ministers of America coming to some accepted understanding as to what should or should not be preached and taught. We are a denomination, and so long as we are, we are more or less responsible for one another's thoughts, and therefore should be acquainted with the main points in our congregational theology.

To know what is common between us will greatly clear the atmosphere.

The possible trend toward unitarianism in Christology and universalism in eschatology received the most attention. The probability is that we are entering an era of controversy in which these two rocks of religious thought will again be disclosed for the waves of the denomination to beat against.

Such intellectual unrest is not to be deprecated. Better have such alertness and such a spirit than either death or dogmatism.

The Political Situation.

The election held last week disclosed some significant conditions. The election of Mayor Schmitz in San Francisco and the success of Tammany in New York reveal a common cause.

The San Francisco election was a contest of classes, and the New York election was also a class contest. The people are rapidly being classified into two classes, and they have both sprung out of our present industrial conditions. The defeat of Mayor Low was the defeat of the best elements in New York. The other class were well organized and voted as a unit.

That the Tammany tiger will be a factor in the next national election there is little doubt. As matters now stand, President Roosevelt will have a struggle on his hands, in order to overcome the Cleveland Democracy in New York.

In San Francisco the labor classes elected Mayor Schmitz. It is a notable fact that every paper was against Mayor Schmitz. We are forced to the conviction that the press as a political influence is gradually passing away. The independence of the public mind is more powerful than a radical partisan press. People vote as they think, regardless of caricature and big type. The labor war with capital has entered politics, and the next Presidential contest will be conditioned by this industrial battle.

Miracles and Reason.

The pastor of the Second Unitarian Church, San Francisco, has set up his reason against the miracles of the Bible. While there is a commendable courage in this attitude, the contrast suggests a pebble placed beside the Pyramids. The reason in this case is quite inadequate. The Bystander has no objection to reason, provided it is the real thing, nor has he any objection to the miraculous if it be genuine. He believes in genuine miracles and genuine reason. Both have a place in the credentials of Christianity. The Bystander has no sympathy with the "wreckers" of religion, which is to say, the men who would reason God out of the universe.

A belief in God is the one important thing in religion. Miracles will not alarm him then. Why should we fret ourselves about the unknowable, any way? Every miracle that Jesus performed was a charity, besides being a sign, a work, a power and a wonder. Why should we make our little reason perspire in a vain attempt to push the miraculous from the universe and find fault with God? This is a richer world for the miraculous.

Life means more because of the indwelling of the infinite. We are not deists, but theists. As such, let us not be too arrogant with this little sceptre we call reason.

The men who have done the most good in the church believed in miracles.

The men who doubt them *in toto* are shaky in their faith and not very well satisfied with this world. Some things we cannot know. Others appear ridiculous to us, but the Bystander envies the great believers who see in the miracles and sufferings of Christ the infinite sympathy of God. The Christian who gets a hope out of the empty tomb of Christ is more fortunate than he who gets an eschatological theory which might pass muster at a theological examination.

Miracles, at least, aim to show what God thinks of us. Let us rest on that!

Acorns From Three Oaks.

Aloha.

To Friends of Museums.

I am owner of part of the bones of a whale which, when alive, was forty feet long. They are stored in the kind care of Mr. Coburn of Pescadero. They consist of a perfect head and jaw bones and six vertebrae and have been considerably sought after by collectors.

The Pacific Grove Museum Association want them very much, but do not feel able to meet the expense of transportation, which will be about twenty-five dollars. Is there not some generous enthusiast in Natural History who will give us all a chance to see these fine bones at that beautiful resort? It is not meanness on the part of the museum association that they cannot meet the expense. They are paying transportation on a lot of sea animals offered them by the Coast survey authorities. If any friend or society will meet this expense Mr. Coburn or Pastor Shearer at Pescadero will see to the shipping and I wil donate them to the museum. Pacific Grove is the ideal place for them. If not given to the Grove friends I will give them to any museum where the public can see them without charge. If exhibited or bought by a private individual or firm the Pescadero church must be paid seven dollars for them. This was the cost of getting the bones

from the whale. If these Pacific lines should fall into the hands of any public-spirited teamster at Pescadero who will draw the curiosities to the railroad company, I will undertake to deliver them to the museum at the Grove free of cost. The roads are good now and the Pescadero friends have opportunity to do a kindness to lovers of Natural History, which will be appreciated. Address Miss M. E. B. Norton, Sec. 7, Pacific Grove.

Country Life Strenuous.

If it seem to busy citizens crowding hard payments and looking to the green hills for rest (Saratoga hills are always green) that rural life consists in swinging in a hammock and eating tamales at leisure, Consider a moment the program of one week, as given in the Congregational church yesterday. Ladies' Aid Society at 3 p. m., Tuesday, at a private home. Wednesday afternoon and evening the pastor and wife have an "At Home," and the "Magazine Club" meets at "El Encinos." On Thursday the Intermediate and Junior Endeavorers have their regular service after school hours. In the evening the regular prayer meeting and study of the Sunday school lesson. On Friday afternoon the monthly W. C. T. U. meeting. In the evening the Saratoga Missionary Settlement hold their adjourned annual meeting as a "reception for the officers, members and friends of the society" at Mr. J. L. Pendleton's. We also have special invitation from the Campbell church to hear Mrs. Farnum of Fruitvale speak on foreign missions. Any leisure afternoons and evenings we are earnestly invited to attend the revival services conducted by Rev. J. Wilbur Chapman in San Jose. On these we do devoutly ask the blessing of Almighty God. There has been a political revival in our beautiful county seat, which has made life better worth living. If now the churches may be filled with serious souls, heaven and earth will have profound reason to rejoice.

Saratoga Missionary Settlement.

The annual meeting of this corporation has been held. The chief item of interest is that they have in cash and reliable pledges nearly eleven hundred dollars towards the purchase price of fourteen very desirable lots, comprising two and a third acres, being the high and the beautiful land between the church and the parsonage. The church, by rising vote, put themselves squarely behind the enterprise and twenty-eight memberships were secured. The giver of a dollar is a voting member for a year. Five dollars constitutes a sustaining member. Twenty-five dollars constitutes a life member, of which President Fuller heads the list. Nor did the good man know that we should make him the president in consideration of his long and honorable service abroad and his intelligent choice of Saratoga for a healthy and happy home after the Master shall permit him to round out his three score and ten years in the realm of the fierce Sultan. Secretary Tenney and Pastor Merrill are made vice-presidents, F. M. Farwell, treasurer; Miss Jennie Farwell, custodian; J. L. Pendleton, recording secretary, and E. S. Williams, corresponding secretary. Secretary Tenney's rousing letter was the chief feature of the meeting, after the hopeful report of the treasurer and the rising vote of the staunch little church to stand by the enterprise. He pled that we do more than let in venerable ministers and that we invite all Christian people who want to make a home in a warm missionary center to come. Some day we shall have a Christian real estate man and a Christian hotel keeper who will voice this idea. The writer is loyal to his craft and finding this the pleasantest spot of earth he ever reached for a home, he passes along the word and the invitation. Secretary Tenney hoped that here might be developed a place for a missionary gathering like that at Silver Bay, New York. Saratoga is hospitable to the idea. When on Thanksgiving Day the new electric cars will be running from San Jose we shall be glad that access is easy for those who wish to breathe the sweet air of the region and feast their eyes on the beautiful scenery. The scope of the corporation, carefully studied by Judge Haven, is wider than the making a home for old missionaries. It can make life worth living for them and can bring near them the youth, who will emulate their example and the forceful men and women who are making this half century surpass any half century missions have ever known.

The time has not come yet for a country-wide or even Coast-wide appeal. The pastors of the Santa Clara Association churches are put on the finance committee. We ask the considerate attention of those who are watchful and thoughtful for all branches of church work that we may not fail to get by or before January 1st this beautiful site for a missionary home, and for missionary rallies. May they have the enthusiasm, the life and the fragrance of a Blossom Festival!

A Useful Book.

The wise and genial and delightful secretary, Geo. M. Boynton, has prepared an enlarged and enriched Pilgrim Pastor's Manual. It is a seventh edition of a most useful work, and our Pilgrim Press, Boston, has published it in beautiful form. It will be suggestive and helpful to those pastors who are most apt in their special pastoral ministrations and would seem indispensible to young pastors and to those who come to us from other denominations. It is a veritable vade mecum for those who want to do all things "decently and in order." No thoughtful layman could offer to his young pastor a more helpful and suggestive book than this. Its cost is small and any profit from its sale goes to our growing missionary work.

PROBLEMS OF THE SUNDAY-SCHOOL OF TODAY.

Mary C. Cunningham.

The subject suggests, by inference, that the problems of the Sunday-school of today are different from those presented by the Sunday-school of the past, and the question naturally springs, "Has the Sunday-school changed its object?" Let us see!

The object of the Sunday-school in the past was to teach the Bible; to train the infants and the children, the boys and the girls; the young men and maidens in the laws of God as given through Moses—and the Beatitudes of God as given through Jesus Christ. To teach the Bible as "The rule of faith and conduct," "profitable for doctrine, for reproof, for correction, for instruction in righteousness:" to train up men and women who believed that "Godliness is profitable unto all things—unto the life which now is, and that which is come."

Has the object of the Sunday-school changed? We answer, "No, a thousand times no."

The object of the Sunday-school today is to teach that the covenant of God with his people is "everlasting;" "ordered in all things and sure." Sure in its

promises to the faithful; sure in its punishment to the unfaithful.

The object of the Sunday-school today is to train men and women, who not only believe, but see that the "Name of Jesus Christ of Nazareth is the only name under heaven, given among men, whereby they can be saved."

God be praised, the object of the Sunday-school has not changed. God helping us, it never shall be changed.

Why then is the question of this paper raised? Because times have changed, demands have changed, therefore methods have changed.

The object of the prairie schooner that rolled slowly and heavily across the plains in the early forties, was to reach the Pacific Coast. The object of the Pullman palaces that glide across the continent, is the same, but the methods of transportation have changed.

The needs of mankind have not changed, but demands have changed. The need of mankind for water has been ever the same. They used to kneel beside the stream and drink from the cup made of their hands, while now all the triumphs of modern engineering are demanded to bring water from any point to any point. The demands have changed because man's mind has grown. The man who pushed the first raft down the stream with one pole, saw that he could make greater headway with two poles, and then he pointed his raft at the ends—and then—we see the floating palaces that cross the water highways of the world. The need for water transportation has not changed, but methods have changed, because demands have changed. Demands have changed because of man's growth.

We note these changes in physical life, let us look at mental life; has that been exempt from time's changes?

The Pilgrim Fathers had as much need of reading, writing and arithmetic as have their descendants today, but they taught it differently. Methods have changed.

The object of Harvard College when the general court of Massachusetts gave four hundred pounds to start it, was to educate young men; today, when it counts its wealth by millions and its students by thousands, the object is the same, but the methods have changed.

We do not need to go back so far for illustrations. The small boy of today comes home from school with the announcement that he must have a new arithmetic. If his father were to supply him with the one he used when a boy, it would be rejected by the teacher, even though the father was a banker with an unquestioned knowledge of arithmetic. The object in teaching arithmetic is the same and it always was and ever will be, but the method has changed. Changes of method to meet the demand of man's growth, meet us on every hand.

Is the religious life the only side of our nature, which for lack of growth has no new demands, which calls for new methods? No, a thousand times no. The religious life of the country has broadened, since the days when Roger Williams was driven from Massachusetts, because he denied the right of civil magistrates to control the religious life of the people.

The Pilgrim Fathers used the New England Primer of blessed memory for their text book in religious instruction. From "In Adam's fall we sinned all" to "Zacheus he did climb a tree his Lord to see," the children could recite it, to say nothing of the shorter catechisms and many of Watts' hymns. But there came a time when the progress of the people demanded broader methods of teaching the Bible; changes were made, and improvements in the changes as the years rolled round, bringing broader outlook, deeper study and clearer vision, until at the dawn of the twentieth century we are asking what is the present need of the Sunday school? The answer is born of the question, that the Bible be taught according to the present methods of teaching our literature. Use the most approved kindergarten methods in the primary class, the most approved methods of grade work for children in the grades, the most approved of high school methods for the boys and girls in the high school, the most approved of college methods for young men and women of college age, never losing sight of the fact, that the primary work of the Sunday-school is to teach the Bible.

The primary work of the farmer is to bury his seed in the earth, his object in sowing seed is to reap a harvest.

The primary work of the baker is to bury his leaven in the flour, his object is to make bread; the primary work of the Sunday-school is to bury the Bible in the hearts of its members; its object is to send forth men and women, whose backbone is the law of God, whose heart's blood is the love of God, whose ideal is the Christ of God.

The primary work of the Sunday-school is not to be a feeder of the Church, though it will be that; it is not to convert souls, though it will help to that; it is to teach the Bible, not books about it, but the book itself. Teach its history as history; its poetry as poetry; its orations as orations. Teach the rhapsodies of the prophets, the chronicles of the Kings. Teach the Gospel of John, the letters of John and the vision of John. In short, teach them how to read the Bible and appreciate it as literature, that its meaning can be seen. Not until it can be seen, can it be felt; not until it can be felt can it have power over the soul. It is the office of the Holy Spirit "to bring all things that Christ said to our rememberance," but how can he recall them if they were never known, and how can they be known without a teacher? That is the present problem of the Sunday-school, to secure teachers who can teach the Bible so that the pupil can read it for himself. A singing teacher is expected to teach his pupils to sing; a drawing teacher is expected to teach his pupils to draw; a teacher of English literature is expected to teach his pupils to read and interpret any author; a Sunday-school teacher is expected to teach his pupils to read the Bible and find in it the meaning which the writer intended.

The rest of the work, the inspiration and conversion of the soul is the work of the Holy Spirit. And what surety have we that this method is a safe one, is the right one? This, God said, "My word shall not return unto me void, but shall accomplish that whereunto it is sent," and Christ said, "The seed is the word."

We have stated the problem, but every problem has a heart—one point which is crucial—that in the Sunday-school is the classes of the young people. Do all you can for the children, but they have not come to life's crises; do all you can for the older people, but they are fast passing life's crises; but the young men and women are meeting them daily, hourly, they must have the strength, wisdom, the life of the Bible, or they will fail of their best and the eternal life, which is "to know God and Jesus Christ, whom he has sent." As you would give water to a thirsty man, air to a suffocating

man, give the Bible to the young people. They must have it—it itself—no substitute—few comments, the Bible pure and simple, as it was given to holy men of old.

Let the Sunday-school fully appreciate its primary work, and it will settle its present problems rightly. To teach the Bible so that all the lights and shadows of its history, all the power and glory of its literature, shall bring into relief its one great Figure, the miracle of all history, the inspiration of all literature. Teach the Bible so that the student bowing before this Figure shall acknowledge "Thou art the Christ, the Son of the living God," and rising to meet the world shall give his life to showing who he himself has seen, that "there is no other name under heaven, given among men, whereby they can be saved."

Teach the Bible, "for it is not a vain thing for you, because it is your life."

FIFTY YEARS OF SERVICE AS A MINISTER OF CHRIST.

Sunday, November 1st, will always stand prominent in the records of the North Congregational church of Pasadena. In the morning, by especial request, the pastor, Rev. H. T. Staats, delivered again the sermon which he first preached fifty years ago, at the early age of seventeen, in the church of Lithgow, Duchess county, New York. "By their fruits ye shall know them," was the text; and the discourse which followed was the identical sermon of a half-century ago; the manuscript yellow with age, the ink but slightly faded, and the script showing the still juvenile hand of the writer. The house was filled to its entire capacity, a profusion of choice flowers, tastefully arranged and music of a high order contributing to the completeness of the occasion.

In the evening, at the usual hour, again a large congregation gathered to enjoy a service which our Methodist friends might have called a love-feast. Prominent in the music rendered was the piece, "One Sweetly Solemn Thought," effectively sung in duet by Mr. Alec Stone and Miss Grace Huntley. This, with other preliminary devotional services, were followed by the introduction of Rev. Dr. Meredith of the First church. The doctor speedily made it evident that it was quite as much by especial desire as by especial request that he was present. He had expected that the large part of the evening would be occupied by the Rev. D. D. Hill; but he, at the last moment, was unable to be present. But he was glad to be on hand at any terms—he had no regret of any sort. Thenceforth, for forty-five minutes, the reverend doctor held his audience in that peculiar spell which he so well knows how to weave. Earnest thought, bright scintillation, loving allusion and eloquent appeal each had its due part in what might rather be called an oration than an address.

It is impossible to do justice to such an effort in abbreviated report. The speaker remarked, how amazing is the privilege of him who is called to be a co-worker with God. To be a Christian merchant and so co-operate with God and do his will in business circles, is a great thing. But to be a minister of the Lord Jesus Christ, if only for a year; to have been a minister of Christ for fifty years! Think what this means.

God could have spoken his will and declared his grace through the thunder, with modulations for such special office; he might have assigned his bright angels, each to each of his early children, to accompany, to educate, to warn. But in his clemency and bounty he has made choice of us mortals—aye, of us sinning mortals—for this exalted service. Yes, it is a great thing to be a minister—himself, the speaker said, in passing, had been a minister of Christ, not for fifty but for forty years. But to be a Congregational minister, in his opinion, was the biggest thing of all.

He would not have all men of one denomination—how can this be so long as profound conviction divides men; so long as God has so variously endowed men with different minds and tastes! And so it must be to the end. Why, the very Bible in its literary construction forecasts this diversity in the minds of men, as respects their congregated worship. The gospels have corresponding differences, e. g., Matthew had prominently the Jew in mind; Mark wrote his gospel for the Roman world: What did Jesus do? That was what the Romans wanted to know. John's gospel presents the theological aspect. Look at the book of Psalms; what diversity! There is no religious experience that a man can have, however deep, but provision is made for it here, and in thought, feeling and expression better than he could find in and for himself.

Surely, God never meant there should be only one church. But best of all is the Congregational church and the Congregational ministry, which stand for the Headship of Christ and the Priesthood of all believers. There are natural-born Methodists and natural-born Episcopalians, natural-born Baptists, and so on. All men are not born to the high estate of Congregationalism. So we must have the Methodist church, e. g., beside our own, and respect and cherish it.

Dr. Meredith closed with allusions to the vast changes which had come in a ministry of fifty years. "Why, dear brother," he said, turning to Mr. Staats, "when you began to preach Franklin Pierce was President, and this country held 4,000,000 slaves." Its entire population is now three and one-half times greater than then. He closed, expressing the fervent prayer that himself might be permitted to preach Christ up to his last breath.

The pastor called upon Dr. Field for remarks. The doctor said his protest had been disregarded; but he had imbibed with his early education a sense of loyalty to the early New England idea of the sovereignty of the minister—so he must obey. He rejoiced for those who, approaching seventy years, were yet in the active service of the Master. Such were the two speakers of the evening; such was his, our friend and former pastor, Rev. S. M. Freeland, who, although relieved of the obligations of the pastorate for perhaps more than ten years, was always available and always rejoicing in the preaching of Christ, whether at Port Townsend or Los Angeles, whether it were to serve a church in Portland, Ore., in the summer, and in Portland, Me., in the winter. Before sitting down, he wished to speak a word of affectionate allusion, both to our church and our pastor.

We use and we hear used the word "little" a good deal as applied to our house of worship: "The little church"; "The little sanctuary." But this word the speaker believed, has been employed, not so much as a term of dimension as a term of affection. We all love our church and "little" answers to the diminutive in which certain other familiar languages are richer than our own.

Dr. Meredith had shown us that his mind was stored with statistics bearing upon the history and concerns of the church; but it was doubted if the reverend doctor would venture any estimate of how many, or, rather, how few were the ministers of all denominations throughout our great country, who were still in service

and prepared to preach a sermon first delivered fifty years ago. Young men are doing and claiming great things in this our late day, but where in all Pasadena is the youth capable of preaching a sermon like that which we heard this morning; a sermon of such breadth, both of culture and of spiritual experience, that it is still good to hear in 1903 as it was good to hear in 1853.

The pastor closed with a few reminiscences, chiefly pertaining to his attendance upon Henry Ward Beecher's ministry, while still a young man.

We may add that the pastorate of Rev. Mr. Staats in the North Congregational church is now not only the longest, but his years of service here exceed those of any minister now in the pastoral office in the Congregational churches of Southern California.

H. M. F.

Book Reviews.

THE CRISES OF THE CHRIST!

Anything from the pen of G. Campbell Morgan would be likely to attract attention, since he has earned so large a hearing in the United States as the one chosen by Mr. Moody for his successor in evangelistic work. But apart from this the particular work, whose title is given above, will gain a wide circle of readers because of its suggestiveness on the great events of Christ's life. Mr. Morgan announces his theme and object, not to write another life of Christ, but to devote himself to the consideration of Christ's accomplishment of a divine work, so that "this wonderful life should be seen as that of the anointed Servant of God, the Christ, who, in all the details of the passing days, was working a larger work and towards a mightier issue than a mere contemplation of the human life might seem to suggest." In seven events Mr. Morgan traces this great under-current, in Christ's birth, baptism, temptation, transfiguration, crucifixion, resurrection and ascension, going back to the initial act of sin whereby man is distanced from God, in order to show the extent and nature of the calamity which called for the Christ. The possession of intelligence, emotion and will, constitutes that image of God spoken of in Scripture since he, as Spirit, has the same. Mr. Morgan believes that man enjoyed particular benefits when first created "In unfallen man the limited intelligence was nevertheless enlightened, and was able to understand the things of God. Limited emotion was nevertheless enkindled towards the things thus known, and man loved God and all he loved. The limited will was yet energized by the superior and Infinite will of God, and so chose ever the things that were in harmony with that Will." Man's fall changed all this, and he becomes not only ignorant of God through sin, but unlike him in sin, and he is "out of harmony with God as to motive, method and manifestation of life." "All this serves to demonstrate the fact that there is now no further use for man in the economy of God, no reason for his continuity." But, while there is "absolutely no reason why the distorted and ruined image should be redeemed or reconstructed * * * there is a reason so powerful, conclusive and inclusive, that it may reverently and yet unhesitatingly be affirmed that God is bound to find a way of redemption." In the Incarnation is found a revelation to man as to first divine intention. Man has always formed wrong conceptions of God because he has extended his imperfect self into infinite largeness to form his notion of deity. In Christ this conception becomes right as all lines in him may be projected to form the perfect image of God. In Jesus submitting to baptism, Mr. Morgan finds a deep significance, in that "he went into the waters of Jordan and was numbered with the transgressors in the baptism of repentance, taking his place with them in that symbol of death, as he would finally associate himself with them in actual death. So far as the Person and character of Christ were concerned, he had no need of the baptism of John. By his action he signified his consent to identification with sinners, even unto death. Here, then, at once becomes evident the value of the Divine statement (Matt. iii: 17.) It was a declaration of the perfection of Jesus, and consequently of the value of that sacrifice which he would ultimately offer." This same signification is found in the transfiguration when Christ "spoke with the heavenly visitors of his coming exodus, thus in the light of that wondrous glory facing his death for men. And on the third occasion, when he, troubled in spirit, at the prospect of death, yet deliberately declared that for death he had come to that hour, and prayed only for the glorification of the divine name. In three crises he faced and consented to death, and on each occasion heaven sealed the sacrifice as perfect, and therefore of infinite value." The significance of the Temptation lay in this, that " the second man, acting under the guidance of the Spirit, passed into the wilderness and by his coming challenged evil and acting simply under the guidance of that Spirit, overcame." As to the suffering of Christ, "I declare them to have been vicarious, expiatory, atoning." In the seventy pages devoted to this theme, the object is to show how our Lord "passed into the place which was the necessary outcome of his assuming the responsibility of sin," and then "as leading the way out from that very place." The book is well printed, very readable, full of homiletic thought, and well indexed. (Fleming H. Revell Co, New York, and Chicago. 477 pages. $2 net.)

"The Gist of the Lesson." By R. A. Torrey. This little vest-pocket volume furnishes the Sunday-school lesson text and suggestive comments in such form that the spare moments on street car or train, or anywhere, can be improved. Very valuable to every Sunday-school teacher and scholar. It may be had in flexible leather cover for 25 cents net. An interleaved edition is sold for 50 cents net. [F. H. Revell Co., 63 Washington St., Chicago.]

"Under Our Flag." By Alice M. Guernsey. This volume of 192 pages is an interdenominational home missionary text book for the use of women's home missionary societies. It is an admirable study of conditions in America from the standpoint of this work. We commend the book heartily to the societies. Through its intelligent use missionary meetings will become more interesting and fruitful. [F. H. Revell Co., 63 Washington St., Chicago; 50 cents net.]

"Two Tramps." By Amy Le Feuvre. This is a story of a delightful ramble through parts of rural England by a boy and his uncle. Like many other boy's of today this boy's active brain was sapping his physical strength, and so he was sent out on this trip. A good book for the boys and girls. They will enjoy it; and through it will get some good lessons on manly living. The author of this book is the author of "Probable Sons," "Cherry" and other very popular stories. [F. H. Revell Co., Chicago; 75 cents net.]

"Sunday Talks on Nature Topics." By D. A. Jordan, D.D. A book for the children's pulpit and for

home and Junior workers. The aim of these talks is to secure first the interested attention of the young people and then briefly and earnestly to make the spiritual application. The author has undoubtedly succeeded in his efforts to reach and train the child mind and heart and his book will be suggestive and helpful to others. Horace Bushnell is quoted as saying: "We do not preach well to adults because we do not preach or learn how to preach to children." Parents will find this little volume of 133 pages a good one to read to the children on Sunday afternoons, a chapter a Sunday. [Eaton & Mains, New York; 75 cents.]

"A Flight for Life and an Inside View of Mongolia." By James Hudson Roberts, an American Board missionary in China. Much has been written about the Boxer outbreak in China and the experiences of the missionaries and native Christians therein. But this book occupies a space of its own. Beginning with the flight of the Rev. Mark Williams, Rev. Mr. and Mrs. W. P. Sprague, Miss V. C. Murdock, M.D., and Miss Engh from Kalgan, it traces their flight across Mongolia into Siberia and on to St. Petersburg. The story as to some of these begins of course at Pungcho and Peking. The thought of those who left Peking was that they could go and assist at Kalgan, and if impossible later to stay there that they could withdraw into some quiet place in Mongolia until the storm should pass by. But Kalgan was found to be no refuge, and so they succeeded in being let out by sympathizing natives one night through the great wall into Mongolia. Great was their surprise to learn soon that the Mongols were also Boxers and to realize that it was for them in very truth a flight for life. Not until they reached the city of Urga, away up in North Mongolia, was there even comparative safety for them. But the Boxers had preceded them there and were stirring up strife, and so they passed on, befriended by Russians in that Mongolian city, toward the frontier of Siberia, which having reached finally after long hardship they found themselves in a state of collapse. The book is replete with informations concerning the Mongolians and is a valuable contribution to the literature which is opening up before us the lives and the needs of the people of Asia. [The Pilgrim Press, Boston and Chicago; pages 402; $1.50.]

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson VIII. November 22d.

The Curse of Strong Drink. Prov. xx: 1; xxiii: 20, 21, 29-35.

This lesson comes at a most appropriate time to enforce the subject of temperance on the general public through our Sunday-schools, because we have just received another and very important report from the "committee of fifty," appointed ten years ago for the thorough and scientific study of the liquor problem. A very brief summary of the results in these volumes, entitled, "The Physiological Aspects of the Liquor Problem," will illustrate the precepts of the wise writer of proverbs.

The Oriental method of personifying an object gives us a pointed lesson in the 20th chap., 1st verse. If ever there was an incarnated, scornful, evil spirit, wine, as strong drink, has it. The fair promises which beguile the drinker are deceptive in the extreme. One of the most treacherous is the idea that the drinker will not lose control of himself. "He never would become a drunkard." But the whole case is against such a promise. The action of alcohol on the system is such as to induce the very loss of control which the confident imbiber boasts he possesses. Dr. Welch gives in one sentence the reason for this: "Alcohol in sufficient quantities is a poison to all living organisms, both animal and vegetable." Even where there is no conscious effect on the drinker, the alcohol gets a firm hold upon the tissues, and by its presence produces the desire for further drinking. While in moderate quantities it may not have appreciable effects, in large quantities it depresses the nerve centers, controlling the arteries and the heart's action, while its action on the nerves is so direct and pernicious that it produces the "craving" characteristic of all who drink. A man always finds difficulty in fighting himself even under the best conditions, but it becomes a wellnigh hopeless conflict, when the physical system is weakened, and the nerves, which can be called upon to brace muscles against desires, are unable to respond, nay, are constantly grading the will by strong appeal through the "craving" induced by the alcohol.

The picture of the victim of strong drink is given purposely for the young; those who are where this poor drunkard was before his feet stepped upon the slippery, descending path. Note how the following reported results refute the arguments generally employed by those who want to drink, "but only a little."

1. It is urged that a little drinking is beneficial to the muscles, makes them stronger, work better, etc. Dr. C. F. Hodge of Clark University made experiments in this direction for two years, and found that animals under the power of alcohol became timid. Dogs for example were thrown into a panic by whistles sounded in the distance, while normal dogs only barked. This loss of courage increases with alcoholism. "Fear is immediately recognized as a characteristic of alcoholic insanity and delirium tremens is the most terrible fear psychosis knows." His experiments prove that alcohol must be left alone if the best results in contests of strength and endurance are sought. Dr. Abel shows that while alcohol stimulates muscular action for a time, it is always followed by a paralyzing effect, and more alcohol does not renew the stimulation equally. Alcohol depresses the breathing or respiratory functions, the highly flavored beverages producing more pronounced effects than plain alcohol. Prof. Atwater, although he contends that alcohol belongs to those substances "which, when taken into the body, either build up tissue or yield energy," declares that it is "not food in the sense that bread and meat are food," and adds: "If I may be permitted the expression of a personal opinion, it is that people in health, and especially young people, act wisely in abstaining from alcoholic beverages." And the committee calls attention to the fact which should be emphasized most strenuously that even if "in moderate quantities, beer, wine and diluted whisky are in a certain sense foods, they are seldom used for food purposes; but mainly for their peculiar effects on the brain. In large quantities and for some persons even in moderate quantities, they are poison."

We hear a great deal said on taking a little wine "for your stomach's sake." But even this cannot be maintained with any weight after Prof. Chittenden's experiments, which were especially conducted to discover the action of alcohol and liquors on the digestive secretions, saliva, gastric juice, pancreatic fluid, etc. In moderate quantities these alcoholic fluids produce a stimulation,

but are somewhat detrimental to pancreatic digestion. This is true of malt liquors as well as wines, whiskey and rum. The general opinion of all these experts is to the effect that no good comes to the ordinarily healthy person by drinking at meals.

The report surprises us that 80 per cent. of the leading brain workers of the United States use alcoholic drinks occasionally, or regularly, in moderation. The comment immediately following is forceful. "The use of such drinks to stimulate mental efforts, gives, on the whole, bad results. Even occasional or moderate use is liable to be harmful to young persons because of the danger of leading to excess."

No one can help noticing the advertisements in cars, and on the sign fences of the special merits of special brands of whiskies, and there is an idea that old or long kept liquors have lost their intoxicating power to some extent. The committees' paragraph on this is worth remembering. "Fine old whiskies and brandies" are nearly as likely to produce injurious effects as are the cheaper grades, if taken in the same quantities. This is due to the fact that "The effects are due to the alcohol contained in the liquor; the other ingredients are of comparative small importance." Another surprise comes in the statement that the lowest per cent. of total abstainers is among lawyers, 1.40 per cent.; and that the greatest percentage of regular drinkers is found among business men, 26.50 per cent.

That alcohol increases the liability to disease is witnessed to by more than one investigator. The system is weakened to resist germ diseases, the stomach seriously injured by excessive drinking. "Long continued excessive use of alcoholic drinks is by far the most common and important (though indirect) cause of cirshosis of the liver." Nervous diseases invariably result from excessive use of alcoholic drinks. "Alcoholic drinks * * * are useless as preventatives of infectious or contagious diseases; on the contrary they appear to lessen the power of the organism to resist the cause of such disease. They are useless to prevent fatigue and effects of cold, and an almost always useless expense. Their use in excess is the cause of much disease, suffering and poverty and crime." There is sufficient food in these and similar statements to furnish an entire school with very practical comments on the "Wise Man's Temperance Lesson."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

What Are You Thankful For? Psalm xxxiii:1-32.

November 22.

Thanksgiving Day is one of the greatest and worthiest of our national institutions. It had its origin in the days of the Pilgrim fathers. Lincoln gave it a new birth at the close of the civil war, and it is now as much honored and respected, if not as sacred, as either Christmas or Easter. It is a distinctively Christian institution, growing out of our national faith in God and the Christian view of God, and takes all its texts from the Bible. It has become, also, a great home day,—the day of all the year for family reunions, for visiting the old homestead and reviving ancestral memories and gatherings about the bountifully laden table and the autumnal fire. Thanksgiving Day is the Christian Feast of Tabernacles, the harvest home and the time for the special dispensing of gifts to those more needy than themselves. What Christian family would be willing now to forego Thanksgiving Day? Who does not long to "Offer unto God thanksgiving and pay his vows unto the Most High" as the festival day returns? Who would not miss the home cheer, the feast more choice than usual, the chats and games, the frolics with the children, and the retrospective glances back over the vistas of years? Life has always something of a desert in it. Thanksgiving Day is an oasis with palm trees and green grass and fountains of living water. God give many returns of this great day.

* * *

Christian Endeavorers will think of personal good to be thankful for at this season. They will be thankful for life and health and personal opportunity. There is a priceless blessing in simple being—in individual existence in the possession of conscious and voluntary life. How blessed to have eyes to see and ears to hear and minds to appreciate the world, our fellowmen and God. To have normal, balanced faculties and, if we have it, health. To appreciate these at their full worth we will need to remember those bereft of them. How sad to be blind. "Oh, dark! dark! dark! amid the blaze of noon!" as Milton said; to be bereft of the joy of hearing, to have lost one's health and be an invalid shut in. Doubtless our heavenly Father has given compensations to all such, and yet, how thankful we ought to be if ours is a normal life, with strong pulse beating and every faculty in the vigor of power. Sometimes, in looking about for things to be thankful for, we overlook the simple first things upon which all others depend. We are made in God's image and are capable of growing into His likeness. We are made in freedom, and have an individuality to use and develop. Each of us has "a work that no other can do." Ours is a unique personality to expand and enjoy. We are destined to another life An immortal life pulses within our veins. What infinite reasons we have for thankfulness because of what we are.

* * *

Then we ought to be thankful for our associated lives. For our homes and the larger social groups that circle wider and wider about our personality and enrich it. For family relations and civic relations, for our national life and the ever-growing and deepening sense of the common humanity that makes "all the world kin."

These are very precious possessions. They bring out the unselfish in us and develop the generous and the broad. How sad to be without a home, to be without a civic or community life; how forlorn to be "a man without a country," and not to feel the strength that comes from the consciousness of the brotherhood of man.

To retrace a little, we will be thankful this thankful hour for our home blessings. How precious to have a home, a happy home, where love dwells and reigns, and where the mutual ties and obligations of parent and child and sister and brother obtain and are recognized. How sweet to have some to love and toil for in the sacrifice of selfish ease. Home, sweet home, be it ever so humble, there is no place like home. If Thanksgiving Day shall teach Americans anew the value and unalloyed blessedness of a true home and instruct them to avoid all substitutes, it will have accomplished a noble mission this year. All Americans are not thankful enough for their homes. All Americans do not cherish the home as they should.

We need a revival of the true home. Let Thanksgiving Day preach the old sermon anew.

* * *

We have much to be thankful for as a nation and a people. Ours is a great and prosperous nation. We believe we are the mightiest people on God's green earth. The basal rock of Saxon strength to-day is on this side of the Atlantic, not the other. We are a free Republic—a united nation of free and sovereign States — rich and powerful, and we write upon our coins "In God we trust." Our Supreme Court has decided, "This is a Christian nation." Yet we grant religious freedom to every sect. Every American boy may aspire to the highest gift of service in the nation, and every girl alike to the noblest womanhood. We have no titles of rank or escutcheons of privileged nobility. Every honest man is on a par of opportunity with every other, while the privileges of the very highest education are the heritage of all—absolutely without cost. Let us be truly thankful for this fair land. Let us be practically thankful by acting as though we were. If we are truly thankful we will safeguard these institutions, and endeavor to keep them unsoiled and unstained. We will exercise our Christian citizenship and fulfill our obligations as such. No Christian Endeavorer who has the right to vote should fail to cast his vote, and all should struggle to secure the election of those most fit, and while ours is a land wherein there is the utmost of religious freedom, still it becomes Christians always to labor for the things that pertain to the Kingdom of God,—that make for righteousness, that tend to exalt Christ and favor his universal sway. Our mercies as individuals and as a people are many and great. Let us be truly thankful.

Church News.

California.

Suisun.—Two persons united with this church November 1st by letter.

San Juan.—Two persons were received into this church Sunday, November 1st, on confession of faith.

Redwood.—The ladies of the Redwood Church held a very successful bazaar last week. The net receipts were about $600.

Redlands.—The Rev. Dr. J. H. Williams and wife have returned from their trip abroad. Dr. Williams occupied the pulpit Sunday, and welcomed 20 new members into fellowship.

Oroville.—At a communion service held November 8th, six people were received into the church, five by letter and one by confession and baptism. Six more, that have been accepted, will unite with us, nothing preventing, in the near future. Rev. R. K. Ham is working hard for the up-building of our church in many ways, and is very popular with all classes, particularly with the young people of the town. All church services are well attended, and congregations on the Sabbath increasing steadily.

Sunol.—The year closed November 1st, 1903,, the church work having been carried on much as before, with, perhaps, a smaller number of workers. We lost a good and faithful worker when our treasurer, deacon and trustee, Mr. M. N. Brown, left us. We miss him much, especially at prayer meeting, but we are thankful that we have others to take his place. The church expenses have been paid, including the pastor's salary and missionary aid to the amount of $77.35. With the help of the Ladies' Aid Society, Jr. C. E., Sr. C. E., and outside subscriptions, the church has been furnished with gas that gives a fine light. The church has received into membership two by letter and three on confession of faith, and dismissed by letter seven. Three were baptized.

San Francisco, Fourth.—On last Thursday evening, the 67th quarterly convention of Golden Gate C. E. Union was held in the Fourth Church, San Francisco. It is nearly ten years since the local society entertained such a gathering. Delegates were present from all over the city, among whom was Mr. J. E. White, president of the California State C. E. Union; and the home society endeavored to show that "Green Street" was very much alive. The senior society has a membership of 40 and the intermediate of 20. The pastor, Rev. E. L. Walz, conducted the devotional exercises, and was followed by Rev. Geo. W. White, the new pastor of Central M. E. Church, who delivered a very practical and interesting address on the "Work for To-day," emphasizing the thought that we are concerned too much with the consequences rather than the causes of wrong. A full corps of officers were elected, and Mr. Ernest French, of the First Congregational Church, was chosen president for the ensuing year.

Green Valley.—Our reports at the annual meeting held October 28th showed our church to be in a good condition, and ready for the new year. During the past year we have not increased very much in numbers, but hope we have in interest. Our latest addition has been a fine piano for use in our Sunday-school and social work. Tuesday evening, November 3d, a large number of members and friends assembled at the church to bid our good pastor and wife, Rev. and Mrs. Eckles, God-speed before they leave us to labor in pastures new. After a short musical program, interspersed with sketches of our church history, we burned the mortgage of $500 against our church. The heartfelt "Praise God from whom all blessings flow," which followed the smoke upwards, partly showed how grateful we felt to the giver of all good, who has enabled us, through the untiring efforts of our pastor, to obliterate this debt against us. For the past two Sundays, Rev. F. Greeley has filled our pulpit in a pleasing and helpful manner.

Campbell.—A meeting of unusual interest was held in the Campbell church last Wednesday afternoon. Mrs. Farnum, Foreign Secretary of the W. B. M. P., addressed the Woman's Missionary Society, telling of her journey through Palestine, Egypt and Turkey, where she visited the different mission stations, finding in each abounding hospitality and evidence of efficient management in the various departments of missionary work. She spoke particularly of the missions in and near Jerusalem, and of Robert College in Constantinople and the Girl's College in Scutiri. Mrs. Farnum is an effective speaker and stimulated the enthusiasm of her audience to more interest in the cause of missions and a more generous support of missionaries to whom she gave such gracious tribute. Rev. E. S. Williams followed in his usual happy vein. He had traveled in the same countries and had seen the indefatigable labors of our missionaries. Rev. William Windsor was present and in a few well-chosen words commended the missionary movement. After prayer by the pastor,

Rev. George Atkinson, the ladies served a social tea, which was enjoyed by a large company. The occasion was most inspiring and all present will have a better understanding of the work done in foreign lands and better appreciate the opportunities and responsibilities of women in the home land in supporting the missionaries sent out by the American Board.

RIO VISTA.

W. A. Tenney.

Our old church on the river bank, midway between San Francisco and Sacramento, is without a pastor. The people speak very kindly of Rev. Mr. Cragin, who recently resigned after a pastorate of six years, the longest the church has ever had.

The situation of this parish is unique. The thrifty town of 800 population is the commercial center for a vast agricultural district, which is unsurpassed in wealth of productions by any part of California. Within the radius of ten miles there is only the one Protestant church where services are held on consecutive Sabbaths. In some respects the town has an antiquated appearance. It has no railroad connection, no gas and no electric plant. The buildings and streets are lighted only by kerosene lamps; yet this is not one of the outlandish and poverty-stricken spots which a hasty observer might suppose. Here is a commodious house of worship in fresh and tasty repair, and a neat parsonage, all free from debt. On one side of the church is a long line of posts, through the top of which runs a stout two-inch water pipe. This is the hitching place for teams on Sunday.

October 25th we counted eleven carriages at the hitchings, which brought eleven families from distant farms to the house of God. These country specimens of humanity are unusually bright and alert. No more attentive and appreciative audiences can be found anywhere. Here large perennial crops of youth, between ten and twenty years, regularly furnish choice material for the educational centers, and ultimately for the most important stations in life. These choice young men and women, maturing for the gospel harvest, need a wise young reaper to gather them into the garner.

Rio Vista is not one of the starvation country parishes. Few city churches have a larger financial backing. The broad reaches of soil afford a Klondike at home. I was told of one church member who harvested this year 47,500 sacks of barley ($54,625 and 8,500 sacks of beans ($7,225) and in addition he sold stock for $3,000. Out of this will come, of course, the expenses for cultivation. Several other church members, operating on a smaller scale, received net gains from $4,000 to $8,000 each. Three generous patrons, but not members of church, harvested a net gain of about $12,000 each.

The lesser farmers and business men in town receive a larger income than the average city merchant, with an equal amount of invested capital. Few churches on this coast are so fortunately situated financially. From a recent lecture by Dr. Baker and a Hallowe'en festival, the Ladies' Aid Society cleared $250.

This church needs a young pastor with sound physique, clear voice, native mental powers of high order, sterling country common sense, a heart entirely consecrated to God and filled with the Holy Spirit; one who will proclaim Bible truth with logic set on fire, and will apply the gospel from house to house. Such a pastor woud be greeted with a full house, a warm welcome everywhere and a generous salary promptly paid. He will have only Catholic competition.

The Washington Letter

By I. Learned.

It was with great pleasure that at its spring meeting in May last the Northwestern Association of Congregational churches and ministers accepted an invitation from the First Congregational church of Victoria, British Columbia, to meet with them in its fall session. The height of satisfaction was reached when the actual assembling time arrived and the representatives of the churches found themselves on November 3d, gathered in the beautiful new church building of our hosts in the stately city on the Island of Vancouver. This Association combines in itself two characteristics which are unique. In several of the states there are Associations bearing the descriptive title, "Northwestern," but this is the only and truthfully Northwestern, for it includes not merely churches of our order in the "far West," but those of the "farthest North." The Congregational church of Nome being among our members, as well as those of British Columbia in the cities of Vancouver and Victoria.

These latter bring to us the other peculiarity, making us international in character. Something which your correspondent believes cannot be said of any other Congregational Association on the American continent.

We all began to realize this special feature of our gathering when scanning the program, we found that the United States Consul was to be present at our opening session and preside. While Pastor Blyth voiced the welcome and the formal response was made by our moderator, Rev. C. L. Mears of Snohomish.

The pleasant expressions of Consul, Hon. A. E. Smith, as also the greetings of Rev. R. B. Blyth, made each of us who had crossed the unmarked border-line between the nations feel quite at home, for the soil was not foreign to Congregationalism. On a subsequent evening the Honorable Mayor, and a member of the City Council, who was also an M. P. of the Provincial Parliament, bade us an official welcome.

The usual association sermon was preached by Rev. E. L. Smith of Pilgrim church, Seattle, from the text, "Abide in Me" (John xv: 4) on the first evening, preceded by devotional exercises, conducted by Rev. Edwys S. Ireland of Lopez Island.

On the morning of Wednesday, the 4th, we were led in the devotional service by Rev. R. H. Parker of Machias, preparing us for the wisdom necessary as we entered the business hour. A previously proposed amendment to the Constitution was adopted, which gave membership in the Association to the official representative of any Congregational institution within the bounds of this body.

The license of Pastor Cooley of Tolt was extended for one year. Mr. Louis C. Scholl was, on recommendation of the Committee on Credentials, licensed to preach for one year. The application of Mr. H. C. Coventry of Whatcom for licensesure was laid over for fuller consideration.

Rev. Robert H. Parker of Machias was given full ministerial standing in the Association.

The reports from the churches were of the usual interest and indicated for the most part growth and prosperity. The lack of pastors for several vacancies was made a matter of much thought and prayer.

The general topic for Wednesday afternoon was "The Church," and addresses were given on "The Young People," by Hon. W. H. Lewis of Seattle; on "The Church and Modern Evangelism," by Rev. Mer-

ton Smith of Knox Congregational church of Vancouver; "The Church and the Great Commission," by Rev. R. C. Day of Fairhaven; and "The Church and the Masses," by Rev. Mr. Simpson of Vancover.

In the evening the subject of the two addresses was "Congregationalism"—first, "Her Inheritance," by Dr. Temple of Seattle; and second, "Her Activities," by Supt. W. W. Scudder, Jr., of the C. H. M. S.

Thursday morning proved itself a stormy one, so far as the outward elements were concerned, and not as many were in attendance. The opening of the day was with "The Communion," the observance of the Lord's Supper, Rev. Geo. Baker officiating.

A discussion followed upon the topic, "The Minister": "In the Pulpit," by Rev. M. W. Morse of Ferndale; "In the Sunday-school," by Mr. James Lynch, Supt. of Plymouth Sunday-school, Seattle, and assistant to Dr. Temple; "In the Prayer-meeting," by Rev. T. H. Hill of Port Angeles. All of the papers and addresses were of more than usual value and gave indication of much thought and study.

The several meetings of the Association were greatly assisted by the aid of the choir of the church, which was present in full force at each evening session and a portion of it at most other sessions. Meals were served twice each day in the Sunday-school room by the ladies, and the hospitality offered in the homes of the church and from many of those of other churches was most bounteous. From beginning to close it was one of the most helpful meetings in the history of this Association.

In a recent letter it was stated that Rev. W. C. Fowler of Genesee had been invited by the Home Missionary Society to take the pastorate of the church at Valdez, Alaska. He found it necessary to decline the call at this time, and later the pastorate of that church was accepted by Rev. Wm. Burnett of Seattle, a request of the Missionary Society. Mr. Burnett sailed on the steamer Excelsior on the 4th inst., and will probably arrive there about the 20th. We wish him and his church the largest and most continuous success.

The West Seattle church gave a reception recently to their new pastor and his bride, which was attended by nearly all the inhabitants of that suburb. California Congregationalists are acquainted with James B. Orr, but none have better learned than he how much easier it is to row down the stream of time with two "Orrs" than drift with one oar only.

Plymouth church of Seattle received thirty-two members on the first of November. Clear Lake received six, four on confession. McMurray five, two on confession.

Seattle, November 6th.

The excitement attending the breaking up of fortunes, the changing of vast sums of money without an equivalent, the dissolution of human character, the degradation of a well-to-do citizen in a moment to a stark vagabond, the transformation by a wicked pool-seller of an honest father, an industrious merchant, into a cold, stoney-hearted, atrocious thief, walking away with a thousand dollars for which he has given nothing in exchange, bankrupted in morals, is, indeed, excitement, but such excitement as to arouse the fiend in the man. There is a wild, haggard excitement in death, moral and physical, when once the sense of responsibility forsakes us.

The thirteenth Psalm is like some of our days, beginning with sighing, but ending with singing.

Thanksgiving Proclamation.

"By the President of the United States of America. A Proclamation—The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God. During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with ourselves to show that we are worthy to use aright which has thus been intrusted to our care.

"In no other place and at no other time has the experiment of government of the people, by the people and for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty. Therefore, in thanking God for the mercies extended to us in the past, we beseech him that he may not withhold them in the future, and that our hearts may be aroused to war steadfastly for good and against all forces of evil, public and private.

"We pray for strength and light, so that in the coming years we may, with cleanliness, fearlessness and wisdom do our allotted work on earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land people cease from their wonted occupations and in their several homes and places of worship render thanks unto Almighty God for his manifold mercies.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this 31st day of October, in the year of our Lord one thousand nine hundred and three, and of the independence of the United States the one hundred and twenty-eighth. Theodore Roosevelt.

"By the President: John Hay, Secretary of State."

It is not easy to predict with assurance just what will occur between Japan and Russia. The lining up of forces shows that Japan could make a strong fight and perhaps succeed in beating the Russian navy if the conflict should occur away from the forts of Port Arthur. If a conflict is precipitated, Japan could throw a pretty well disciplined army of 450,000 men into the field, with good equipment and an indomitable military spirit. Japan would have the sympathy of the civilized world. With all this, we should deeply regret a declaration of war. Russia has claimed to be in favor of arbitration, and it now seems that she should seek to settle her Eastern troubles by the Court of Arbitration. Japan, certainly, has the moral and political right to two things: (1) An open door in Manchuria, and (2) the integrity of Korea. Both these points, it seems to us, could be settled by the Court of Arbitration. If Russia is sincere in her protestations of peace, she will certainly give Japan the chance to settle the difficulty without war. There is, of course, a strong feeling in Japan against Russia because of the awards at the close of the Japanese war with China, by which Japan, by the manipulations of Russia, was cheated out of the legitmate fruits of her victory. We hope there will be no war. If Japan should win the result would not be decisive for Japan, while, if Russia should win, the result would be most disastrous to Japan. The power of Japan is vastly important to the Oriental problem.

Spiritual Life.

Trinity in the Lord's Prayer.

Turning to the second section of the prayer, we again find the ever-present Trinity, both in the special work of each and in the co-operation of all for our good. "Give us" has reference to the Father, the giver of all good, the provider and benefactor of all his creatures. "Forgive us" has particular reference to Christ, who is the medium and pledge of the divine forgiveness, through whose propitiation and grace alone we obtain the remission of sins. "Lead us and deliver us," taken together, have special reference to the Holy Spirit, by whose enlightening, purifying and strengthening power we are safely led through temptation and finally delivered from all evil; yet here again the Father, Son and Holy Spirit are united in supplying our needs. The Father gives to man bread for the body and the soul, but he does so through the Son, the medium of all blessings to men, and by the operation of the Spirit, the quickening agent both in nature and in revelation. Again, the Son has purchased the forgiveness of our debt by his atonement; but he was sent and empowered by the Father for that very purpose; and it is the Spirit who imparts forgiving grace by enabling the sinner to seek, receive and rejoice in the assurance of the blessing; yet again, the Spirit, as our inward guide and sanctifier, brings us safely through temptation and raises us above all evil; but he is sent by the Father for that purpose, and, in accomplishing the work, simply carries into effect the atonement of Christ by making application of the Lord's truth and grace to the sinner's heart. Thus in these four petitions we discover the blessed Trinity, both severally and unitedly.—Religious Telescope.

Daniel Webster on the Bible.

Daniel Webster was not a professing Christian, but he placed the highest value on the Bible. Concerning it he said: "If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Again he says: "I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who cannot find in it a rich supply of thought and rules for conduct." "From the time at my mother's feet or on my father's knee I first learned to lisp verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love of the Scriptures."

Do you read the Book of books?

The greatest minds of the past and present have made it a part of their daily duties.

The brains of over nineteen centuries have fed on it.

We recommend its daily reading.

It will start the day right, shaping and molding your acts according to its teachings.

It will bring you nearer God.—The Home Defender.

Christianity vs. Mohammedanism

Some disquieting remarks have recently gone the round of the press about the success of Islam in making converts. A writer in the "Spectator" has put this fact in its true light. Granted that 60,000 converts are made to Mohammedanism annually among Eastern nations (which is a purely conjectural figure), this is nothing compared with the extension of the Christian faith. According to Mr. Eugene Stock, in the new Encyclopaedia Britannica, the increase of communicants among Protestant missions is at least 120,000 a year, which of course is far below the number of persons baptized. This does not, moreover, include the accessions to the Roman, Russian, and Greek churches. Thus one of the cheap arguments of the critics of missions is shown to be built on the usual slender foundation of such attacks. Mohammedanism has never shown any missionary genius in the past except at the point of the sword.—The Christian.

Spiritual Growth.

Nothing is born full-grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child, and rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring state threatens to become permanent. Would that the cessation of growth in the spiritual life created as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked!

It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, or are you conscious that you are still a weak child? Have we grown up to maturity? Are we growing to maturity? Have we grown beyond our associates; or are we conscious that many others stand head and shoulders above us? Physically we once needed to be lifted, if we were to see or touch or be on the level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things which once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able for ourselves to see what is good; having within ourselves a strength sufficient for all needs of life; truly sons of God who have entered into the full liberty and strength which God means his sons to have? Being "born again" is a great thing, but it is not everything. The growing after birth to maturity is much more the end for which alone birth is desirable and valuable.

THE OLD RELIABLE

Absolutely Pure
THERE IS NO SUBSTITUTE

The Mercies of the Lord.

God's ways are at times like heavy wagon-tracks, and they cut deep into our souls; yet they are all of them mercy. Whether our days trip along like the angels mounting on Jacob's ladder to heaven, or grind along like the wagons which Joseph sent for Jacob, they are in each case ordered in mercy. I stand by the happy memories of a tried past, as in summer weather I walk down a green lane; and as I look at the deep ruts which God's providence made long ago, I see flowers of mercy growing in them. All the crushing and the crashing was in goodness. Surely goodness and mercy have followed me all the days of my life. Yes, "all the days of my life," the dark and the cloudy, the stormy and the wintry, as surely as in "the days of heaven upon the earth." Brethren, we may sing a song of unmingled mercy. The paths of God have been to us nothing else but mercy. Mercy, mercy, mercy, "I will sing of the mercies of the Lord forever."

X
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GIFTS
FORALL
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A Great Man's Humble Start in Life

Dr. Lorenz, who has wrought such wondrous cures of crippled children since he came to America, was induced by what he thought was too great praise of himself to tell the accompanying story of his life. In an address to an assembly of medical men in Philadelphia, after having told them that they made too much of his work, and that he felt ashamed when he heard them praise his work beyond its merits, he gave this account of his unpropitious start and early hardships:

"Forty-four years ago I was a little and very poor boy. One day, wandering along the street, I found a single glove. I put it on. It was much too large and contrasted harshly with my feet, which were bare. Proud and happy I walked to my home and showed my treasure to my mother.

"'My dear boy,' she said, 'you will have to work very hard to find the other glove.'

"In the many hardships of later life I often remembered the significance of those words. But at the age of thirty, after many struggles, I had over come all obstacles as a student and rose to be first assistant to the late Professor Albert. I taught general surgery and the dream of my life was to become a famous surgeon —to rummage in the interiors of fellow mortals.

"But the dream never came true. I contracted a peculiar form of eczema. I could not follow my chosen work. I thought that the other glove was gone forever and I could scarcely resist the temptation to blow out my brains. In complaining of my lot to Professor Albert, he said to me:

"'If you can't get along with wet surgery, try dry surgery.'

"So, it was not by love, but by necessity, that I became a dry surgeon. But necessity is the mother of invention, and after twenty years of hard work, I found at last the other glove and it has brought me the esteem and appreciation of the profession and the grateful thanks of many a mother."—Watchword.

Princes at School.

King Edward VII., even from his earliest years, was thoroughly taught the words of the constitution of England. Daily he was taxed to the utmost in this branch of his education, until he grew to dislike it most heartily. One day he openly rebelled and said to his tutor:

"I hate this study, sir! It's too frightfully dry!"

"O," replied the shocked tutor, "but it is very important that you should know all about the constitution of the country, over which you will one day have to rule, most imperative."

"Yes, sir," quietly replied the prince; "the English constitution is most important, I know, but how about my constitution?"

An amusing anecdote is also related of the present little prince Edward of Wales.

He seems to be no fonder of his studies than his grandfather, the king, was. The little prince dislikes his arithmetic and, in fact, mathematics in general.

His punishment for dereliction of duty is being put in the corner.

Some time ago when he saw his governess taking out the book and slate to prepare for the day's lessons in the particular branch which he specially disliked, he said, very deliberately:

"I don't believe I care to do 'rithmetic today. I'll go into the corner again, if you don't mind."

Away he marched like a soldier, leaving an astonished teacher wondering what course best to pursue.—Western Christian Advocate.

A Preacher's Wife.

No, she isn't prim and proper,
And she doesn't care a copper
What they say,
She's so innocent of wrong,
And so full of laugh and song,
That she's happy all day long,
On her way.

She's as fond of pretty dresses
And of kisses and caresses
As a child;
But she has a lot of sense,
And she doesn't take offense,
And she sizes up pretense
Unbeguiled.

She doesn't babble French or German,
But she understands a sermon,
And she knows
When her praise is balm and crown;
When the preacher needs a frown,
And just how to call him down
In hard prose.

She's no zealot or fanatic,
She don't have to wax ecstatic
To be good;
She's a woman through and through,
Sweet and sensible and true,
Whose religion is to do
What she should.

She's not fond of public speaking
And she's not a bit self-seeking,
Hers to be
Not the leader in the strife,
But a happy, helpful wife,
Quite content to live her life
Full and free.

I'm not sure that she's ideal;
But, what's better far, she's real
And intact;
She's no figment of a dream,
No imaginative scheme,
Nor a poet's idle theme;
She's afact. —Ex.

IT MUST COME.

As inevitable as the changing seasons of the year is the change which comes to every woman. And just as one anticipates the changes of other seasons it is wise to anticipate this change of season and prepare for it. In this way the discomforts and disasters suffered by many women at the period of change can be avoided or overcome.

Dr. Pierce's Favorite Prescription, a medicine for every season of woman's life, will entirely meet the needs of women at this period of change. It cures the physical ills and relieves the mental anxiety and depression usually associated with this critical period. It tranquilizes the nerves, encourages the appetite and induces refreshing sleep.

J. S. Carlisle, Esq., of Manchester, Coffee Co., Tenn., writes: "I have been using your medicines for the last sixteen or eighteen years in my Poor-house. I am superintendent of the Coffee County Poor-house and Asylum combined. Your 'Favorite Prescription,' 'Golden Medical Discovery' and 'Pleasant Pellets' are the best medicines for the diseases for which they are recommended, that I ever used. They saved my wife's life at the time of 'change of life.' I have been recommending your medicine to many afflicted women and have also guaranteed that if it did not cure I would pay back the money spent for it. I have told our druggist that if the people came back and said Doctor Pierce's medicines did not give satisfaction, to *give them back their money and charge it to me.* I have not once been called upon to refund. I have never found anything to equal the 'Favorite Prescription' for diseases of women."

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Courage.

A driver in the Artillery thus wrote in a letter from South Africa: "We have got some brave men in the British army, but I saw more than one kneel down and say his prayers that night"—before the Modder river fight. This is a curious opinion as to the incompatibility of praying and being brave. Has the writer of these words never heard of Lord Lawrence, who feared man so little because he feared God so much? Marshal Montluc, of the French army, acknowledged that he had been often overcome with fear in battle, but recovered his self-possession after prayer. During the American Civil War a man in the Army of the Potomac was asked if he had ever prayed. He replied, "I believe that every man of us did when we went into action."—The Quiver.

Lost, Strayed, or Stolen.

"Stolen—Several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes."

"Strayed—Half a score of lambs, believed to have gone in the direction of 'No Sunday school.'"

"Mislaid—A quantity of silver and copper coins, on the counters of saloons, the owners being in a state of great excitement at the time."

"Wanted—Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good."

"Lost—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two other companions to Prodigal Town, Husk Lane. Any person assisting in the recovery of the above shall in no wise lose his reward."

The Sense of the Presence of God

A sense of the presence of God in human life is the chief thing in the making of a man or woman. God's word to Abraham fits us all: "Walk before me, and be thou perfect." Jacob's hard experience came of his own double dealing, or Laban's. It still comes to pass after the same fashion with modern trimmers and tricksters. And yet men will still play the fool like Jacob of old. Until this memorable night, Jacob is a strange mixture of trickery and fairness, of deceit and frankness, of dishonesty and honesty, as it suited him. He reminds us of some modern men who lie and steal and gamble, on occasion, all the while posing as honest and honorable. That "God is now here" is the most important thought and fact of any life.

The soul welcome which Jacob gave to God made him a new man. When God comes into any life, he makes it new. Jacob's new name is a revelation of his new nature. The new and highest type of man is fashioned after the spirit and character of Jesus. The Jacobs—the modern supplanters, trippers, trimmers, deceivers—must meet God in a soul struggle, like Jacob of the olden time; they must repent, renounce their sin, be saved out of their sins and made new creatures—princes of God, having power with God and with men. There is no other way than this old way of getting rid of sin and of its effects upon any life.—Rev. Nathan Hugh Lee.

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

The Guilty Chain.

Who makes the drunkards?
Strong drink.
Who sells the drink?
The saloon keeper.
Who created the saloon?
The law.
What makes the laws?
The legislator.
Who makes the legislator?
The people.
Who are the people?
We are the people.—Golden Rule.

Almost every new heresy consists in the exaggeration or distortion of a previously neglected truth.

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